

3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of MANU, desiring happiness, invokes thee to the rite.

4. May the mortal prosper who propitiates thee, (his) benefactor, by holy rites: through the protection of thee who art resplendent, he overcomes those who hate him, as if they were mortal sins.¹

5. The mortal who feed? thy consecrated burnt-offering with fuel enjoys. AGKI, a dwelling peopled with descendants, and a, life of a hundred years.

6. The pure smoke of thee the resplendent spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise.²

7. Thou art now to be praised amongst the people,

for sun, in the text, is *vdjw*, he who goes swiftly, and it is an appellative also of fire *ami* wind, as by another text, *atjnlr-vdyuh sitryas te. rai i-ujinah*^ fire, wind, the sun, they verily are *tdjiru*.

¹ *Sdma-Veda*, I. 3G5, but the reading of the first line is a little different.

² *Dyutd team hripai mchase*, thou slunest with light by praise; *kripd* is of rather doubtful import: it occurs subsequently in the unmistakable sense of *diptyd*, with lustre, as if the word was properly in the nominative *krip*; *Sdyana*. here explains it by *stviija*, by praise, metaphorically, or literally, by that which is able to compel the presence of a deity, *allamMi-barana samarlhyd*: it occurs in a *pa?sa?gfc* quoted in the *yintltfa*,

6. 8., where it has apparently the sense of praise; but there is no explanation beyond its derivation from *Jtrip*, to be able or capable: *MaJudhara*, *Yajitslt*, 17.10., *exjilums Jtripd*, *sdmar** *fltycna*, *diptyd vd*, by ability, power, or by lustre.